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of events that have transpired long after his day, or out of beliefs reposing on these events that are now current among ourselves. The English version has done so at the expense of the original' (p. 492). 'The vision of his meeting God in peace so absorbed Job's mind, that the preliminaries which would occur to a mind in a calmer condition, and which immediately occur to us, were not present to his thoughts. Yet I do not know but that to Job's mind all the religious essentials were present which we associate with the future life. And though the ancient and traditional interpretation of the passage was in many respects exegetically false, and imposed on Job's mind our more particular conceptions, it seems to me that it seized the true elements of Job's situation in a manner truer to the reality than can be said of some modern expositions' (p. 495).

The twelfth chapter contains, finally, a singularly felicitous and subtle treatment of the Hebrew ideas of Life and Death, the moral meaning of Death, and the reconciliation between the idea of Death and the idea of Life. The volume closes with a classified Bibliography, which will be useful

to the student of O.T. Theology; and two Indexes, the one of Scripture passages, the other of Subjects.

This is probably the volume with which the name of Professor Davidson will come to be most identified. It contains the fully matured fruits of many years' study of the Old Testament, and of practical experience in teaching its theology. Moreover, it is the work of one who brought to the accomplishment of his task a powerful intellect, a well-balanced judgment, and an unsurpassed capacity for entering sympathetically into the thoughts of the writers of Scripture, and for reproducing these in clear and felicitous language. *The Theology of the Old Testament* will take its place in English theological literature as marking the highest level both of scholarship and of religious thought and feeling. It is truly a great work on a great subject.

Recent Foreign Theology.

Harnack's 'Chronologie.'¹

THE first part of Harnack's extremely important work, *Geschichte der altchristlichen Litteratur bis Eusebius* was published as long ago as 1893. Its subject was 'Die Ueberlieferung und der Bestand' (price M.35, bound M.38). The second part, 'Die Chronologie,' commenced with the publication in 1897 of a first volume, under the title, 'Die Litteratur (einschliesslich der neutestamentlichen Schriften) bis zum Ende des zweiten Jahrhunderts' (price M.25, bound M.28). And now we have before us the second volume of the *Chronologie*, which deals with the literature from Irenæus to Eusebius. The character of the previous parts of the work is well known to students of Church History and of Dogma, and the conclusions of Harnack have met with the attention and the discussion to which the eminence of their author entitles them. The same eager study will be given

to the present volume. We had at first intended to go pretty fully into some of Professor Harnack's results, for the information of our readers. For instance, Geffcken's researches on the Sibylline Oracles have led our author to examine afresh the conclusions he had formerly announced regarding the date of the Christian Sibyllines, with the result that he still sees no reason for holding that any of these can be demonstrated to date earlier than the second half of the third century. It will be more fair, however, simply to call attention to the publication of the book before us and leave students to make acquaintance with its contents for themselves. There is no fear of Harnack's monumental work being neglected.

The Works of Eusebius.

THE great edition of the Greek Fathers of the First Three Centuries, published under the auspices of the Royal Prussian Academy of Sciences, continues to make steady progress. The volumes that have already appeared include the works of Adamantius (edited by van de Sande Bakhuyzen), the Book of Enoch (ed. by J. Flemming and L. Radermacher),

¹ *Die Chronologie der altchristlichen Litteratur bis Eusebius.* By Professor A. Harnack, Berlin. Zweiter Band: 'Die Chronologie der Litteratur von Irenæus bis Eusebius.' Leipzig: J. C. Hinrichs, 1904. Price M.14.40, bound M.17.40.

Hippolytus' Commentary on Daniel and the fragments of his Commentary on the Song of Songs (ed. by Bonwetsch), the Sibylline Oracles (ed. by J. Geffcken), four volumes of Origen (ed. by Koetschau, Klostermann, and Preuschen), and two volumes of Eusebius (ed. by J. A. Heikel, Ed. Schwartz, and the late Th. Mommsen). The names of the editors are a sufficient guarantee of the quality of the work. It may be taken for granted that this series will take its place as the standard edition of the early Greek Fathers.

And now come other two volumes of Eusebius,¹ containing respectively the *Onomasticon* (ed. by Klostermann) and the *Theophania* (ed. by Hugo Gressmann).

All who have had to study the topography of Palestine and to examine the identifications proposed for biblical sites, know the extreme importance of the *Onomasticon*, and are aware also of the immense services rendered by de Lagarde to the text both of Eusebius and of Jerome. But much has happened since de Lagarde's day, and Klostermann has been able to avail himself of textual apparatus that was not at the disposal of his predecessor. A finely executed map, reproducing the Palestine of the *Onomasticon*, appropriately closes the volume.

Of the *Theophania* of Eusebius it is well known that only some fragments of the Greek original are extant, but a Syriac translation of the whole has come down to us. It need hardly be said that, in his Preface, Dr. Gressmann deals exhaustively with such questions as the genuineness of the *Theophania* as a work of Eusebius, the character and value of the Syriac version, and the relation of the *Theophania* to other works of Eusebius. The German translation (with critical notes) of the Syriac *Theophania* is followed by a series of indexes which materially add to the value of the book. We wish all success to the mag-

¹ *Die Griechischen Christlichen Schriftsteller der ersten drei Jahrhunderte*. Herausgegeben von der Kirchenväter-Commission der Königl. Preussischen Akademie der Wissenschaften, xi. : Eusebius' Werke, iii. (1) 'Onomasticon der Biblischen Ortsnamen,' von Lic. Dr. Erich Klostermann in Kiel; mit einer Karte von Palästina; (2) 'Die Theophania, die Griechischen Bruchstücke und Übersetzung der Syrischen Überlieferungen,' von Dr. Hugo Gressman. Leipzig: J. C. Hinrichs. Price for the two parts, M.17.50, bound M.20.

nificent series to which the two volumes before us belong.

The Old Testament and Archaeology.

ALL students of the Old Testament are well aware of their increasing obligations to Archæology, and, *pace* Professor Sayce and some others, even critics of 'Wellhausen's school' are amongst the first to acknowledge that indebtedness. Hence there will be no difficulty in according a hearty welcome to the important work that has just been published by Dr. A. Jeremias,² although he says some hard things of 'critics,' and is not always fair either to their aims or their contentions. Setting out with the maxim, 'Wer den Dichter will verstehn, muss in Dichter's Lande gehen,' Dr. Jeremias rightly contends that the best light in which to study the O.T. is the light derived from the extant sources that are contemporary with the biblical writings. From some of his remarks one might form the same opinion of him as a few simple-minded people have formed of Professor Sayce, namely, that he is an uncompromising defender of ancient tradition and of the absolutely historical character of all the narratives in Genesis. And, as a matter of fact, this opinion would be much better founded than it is in the case of Professor Sayce. One has only to compare, for instance, the treatment of the story of Joseph by those two archæologists to discover that the German is far more conservative than the Englishman. Yet we doubt whether either the 'critic' or the 'apologist' will be quite satisfied with the extent to which Dr. Jeremias (following avowedly in the footsteps of Winckler) discovers the 'mythological method of presentation' and the 'mythological system' in the Old Testament. Dr. Jeremias may be quite right in all he says about the astral character of the Babylonian Pantheon and the astral myths of the Babylonian literature, but few, we think, will assent to all his discoveries of a colouring of astral mythology, not only in the patriarchal narratives but much later in the history. We seem to have, in the procedure of Jeremias and Winckler, another illustration of the tendency to press a

² *Das Alte Testament im Lichte des alten Orients: Handbuch zur biblisch-Orientalischen Altertumskunde*. Von Dr. Alfred Jeremias, Pfarrer der Lutherkirche zu Leipzig; mit 145 Abbildungen und 2 Karten. Leipzig: J. C. Hinrichs, 1904. Price M.6.50, bound M.7.50.

principle too far—the same tendency which seems to us to vitiate to some extent even the works of one for whom we have so high a regard as Professor Gunkel. In fairness to Jeremias we must add that he is always careful to insist that the mythologizing tendencies for which he contends, affect only the *form* of the biblical narratives; and that he often cautions us against *resolving facts into mythological ideas*.

In view of what we have said, it will not be wondered at if we recommend readers of *Das Alte Testament im Lichte des Alten Orients* to use the book with caution. Considering the manifold excellences of the work, we are sorry, indeed, to make any reservation. The account of the Babylonian Pantheon and of Oriental non-Biblical cosmogonies is all that could be desired. The superiority of the Biblical to the Babylonian conception of Creation is insisted upon in a way that Professor Friedrich Delitzsch might study with advantage. Dr. Jeremias' cautious methods are well exhibited in his refusal to admit that the oft-cited seal cylinder with the tree between two seated figures, and the serpent in the background, is a Babylonian picture of the Fall. Again, in dealing with the famous 14th chapter of Genesis, he practically admits that the most that Archæology has proved is the correctness of the *milieu* in which Abraham is placed, without having done anything to vindicate the correctness of the rôle assigned to the patriarch. An interesting attempt is made to sketch the political and religious conditions that prevailed in Canaan in the pre-Israelite period. One of the two maps at the end of the volume represents the Canaan of the Amarna period, and the other is a map of the world based upon Gn 10 and upon Darius' list of peoples. After leaving the patriarchal narratives, Dr. Jeremias deals with the Exodus and the story of Moses. The latter leads naturally to a chapter on Israelitish and Babylonian legislation, in which, amongst other points, the ethical character of the Code of Hammurabi is discussed. The remainder of the volume is devoted to archæological glosses (often very helpful) on the rest of the Old Testament in the following groups:—Leviticus—Deuteronomy; Joshua—2 Samuel; 1 Chronicles—Esther; Job—Canticles; Isaiah—Malachi. A very valuable feature of the book is the illustrations, of which there are no fewer than 145. These are not only well executed but, what is rarer, well chosen.

Miscellaneous.

WE have received Nos. 2, 3, 4, and 5 of the 'Hefte,' published in connexion with *Der Christliche Orient*, the monthly organ of the German Orient-Mission, which is edited by Dr. Lepsius. These give full and interesting information on the following subjects:—The Origins of Stundism; Work among the Stundists; The History of the Martyr Mirsa Ibrahim, with some account of the life of Christianized Mohammedans; The Maljowantzi (a Russian sect). The interest of several of the 'Hefte' is heightened by the illustrations that are introduced. Each 'Heft' is published at the low price of 20 pfennigs (Berlin: Verlag der Deutschen Orient-Mission, Lützow-Ufer 5, Berlin, W.10).

From the same source comes *Ex Oriente Lux* (Jahrbuch der Deutschen Orient-Mission; price M.2.80), in which first of all there is an account of the special aims of the Mission and its present needs. Then comes a description of the main tenets of Islam, coupled with an estimate of the present position of Mohammedanism among the religions of the world. After an account of various biblical sites and of the Baghdad Railway, there comes a detailed narrative of the Mission's work in Armenia, with a special chapter on the medical mission.

The well-known series, 'Porta Linguarum Orientalium,' published by Reuther & Reichard of Berlin, has lately received two valuable additions. Dr. Adolf Erman, who had already contributed an *Altägyptische Grammatik* to this series, has now published a *Chrestomathie* (price M.12.50, bound M.13.30), intended for use in the universities and for private study. The work needs, of course, as a companion the same author's *Glossar* (to be published soon) as well as the above-named Grammar. With these three text-books the study of the Egyptian language and literature will become practicable to a degree that has been hitherto unattainable.

The other addition to the series is a second (completely revised) edition of Steindorff's *Koptische Grammatik*, to which is appended Chrestomathy, Vocabulary, and Literature (price M.14, bound M.14.80). The book is designed to meet the wants alike of the student who knows nothing of the older language and of the expert in

Egyptology. The present edition abides by the principle adopted in the former one, to adopt as the basis only one of the Coptic dialects, namely, the Sahidic. Like all the volumes of the *Porta*, the two before us will receive a warm welcome from those for whose use they are designed.

A German play, in which the *dramatis persone* are Scripture characters, is somewhat of a novelty and rather a hazardous undertaking. Yet Mr. Johannes Arthur has produced in *Jeremia: dramatisches Gedicht in fünf Akten* (Tübingen and Leipzig: J. C. B. Mohr; London: Williams & Norgate; price 1s. 6d.) a work which is interesting and spirited, and which succeeds in no small measure in realizing the original situation. We are certain the book will be read with pleasure.

Dr. Julius Boehmer, whose *Babel-Bibel Katechismus* we noticed some time ago, has published other two useful little works intended 'für Bibel-freunde.' The one is *Neutestamentliche Parallelen und Verwandte aus altchristlicher Literatur* (Stuttgart: Greiner & Pfeiffer, 1903; price 50 pfennigs). The title sufficiently indicates the character and aim of the book, which collects from the early Christian literature all the passages that are best fitted to supplement and to illustrate either the Gospels or the Epistles.

The other work is entitled *Hinein in die alttestamentlichen Prophetenschriften* (price M.3.20). In our own country we have recently seen more than one book published with the special object of teaching people to understand the prophets of Israel. Dr. Boehmer seeks in the work before us to render a similar service in Germany. That the editor of the *Studierstube* has not only the theoretical but the practical qualifications for performing such a task has been shown in many ways. We have the fullest confidence in recommending his book as one of the most reliable and interesting guides in this department of biblical study.

Messrs. Schwetschke & Sohn (Berlin) have issued the first five parts of their very convenient *Bibliographie der Theologischen Literatur* for 1902. The *Bibliographie*, as we have explained before, is simply the list of publications, without the criticisms, contained in the same publishers'

Jahresbericht. It is indispensable for purposes of reference. Each part is published at the remarkably low price of 50 pfennigs.

The admirable series known as 'Der Alte Orient' (Leipzig: J. C. Hinrichs) continues to maintain its high character. Heft 4 (price 60 pfennigs) of the current issue is entitled *Das Stadtbild von Babylon*. Its author is Dr. F. H. Weissbach, and it contains two plans of the city walls as well as a sketch of a *zikkurat* or storeyed tower.

The *Babel-Bibel* controversy is practically over. And there can be little doubt on which side the victory remains. Ever since Professor Friedrich Delitzsch, to the delight of his enemies and the dismay of those who wished to remain his friends, began to substitute assertion for evidence and abuse for argument, it became plain that he was fighting a losing battle. We wonder how it is that so many archæologists are afflicted in the same way as Delitzsch. We do not imagine for a moment that they are consciously guilty of misrepresentation. But the fact remains that Delitzsch is no more just in his replies to his opponents than our own countryman, Professor Sayce, is to Nöldeke, whose argument about the historicity of Gn 14 was not in the least what Professor Sayce (*Monumental Facts and Higher Critical Fancies*) imagines. Another notable instance of this defect meets us in Mr. Otto Weber's *Theologie und Assyriologie* (Leipzig: J. C. Hinrichs; price 50 pfennigs), a little work which contains much that is valuable and suggestive, but which makes utterly preposterous claims for Assyriology, and shows an inability to appreciate either Old Testament Theology or the work of such representatives of it as Budde, Gunkel, König, and Oettli.

We have had the pleasure of commending to our readers more than one of the works of Professor Bousset of Göttingen. There now lies before us a lecture delivered by him to the Protestantverein at Bremen last January. It deals with the important question which forms its title, *Was wissen wir von Jesus?* (Halle a. S.: Gebauer-Schwetschke; price M.1). That question had a special interest for Professor Bousset's audience, in view of the wholly negative positions

advocated by Kalthoff in his two works, *Das Christusproblem* and *Die Entstehung des Christentums*, to which the lecture is mainly a reply. But the same question concerns us in this country, and not a few will turn with eagerness to the little work before us to discover what is the historical

value attached to the Gospel narratives and the allusions in the Epistles by so acute a critic as Professor Bousset. We feel sure that the result will be largely reassuring, and that there will be only one opinion as to the high tone and the religious fervour of the author.

The Need of Prophets.¹

BY THE REV. PREBENDARY B. WHITEFOORD, M.A., D.D., PRINCIPAL OF
SALISBURY THEOLOGICAL COLLEGE.

THE passage from which the text is taken is a familiar one to readers of the Old Testament, and will need only a brief introduction.

This chapter describes the discontent of Israel at the difficulties and privations connected with the journey through the wilderness. So acute was it that even the manifest displeasure of Jehovah did not allay it. It broke out again, and this time the ground of complaint was their food. The people greedily specified the dainties of their fare in the land of bondage, and their cries, unmanly, unrestrained, reached Moses. The story of Numbers has often repeated itself. Human beings are not unseldom touched in the matter of eating and drinking. When these appetites are checked, or hampered in free enjoyment, they not only complain, but lose self-control both in little crises of family life and on wider occasions.

With every man a rebel confessed, both against Jehovah and against his appointed leader, the case was a desperate one. There are few passages in Scripture more tragic than the record of the bitter cry for help which Moses raised to Heaven: 'Wherefore layest Thou the burden of all this people upon me? I am not able to bear all this people alone. It is too heavy for me. Now let me die, and let me not see my wretchedness.' It may be that God answered his servant's prayer in a way which was unexpected. He bade Moses choose seventy tried men. To these He promised a special spiritual gift, such as was pre-eminent in

'Would God that all the Lord's people were prophets.'—Num. xi. 29.

Moses, and thus they were to lift the weight of administration off the shoulders of the commander-in-chief. The sign of this gift was prophecy, it may be only once, and there and then exercised.² In any case, it was regarded as a signal token of the indwelling presence of Jehovah, a token also that they were men capable of helping Moses in the task before him.

The appointment of the Seventy was invested with every solemnity. They were directed to station themselves around the front of the Tabernacle. Then Jehovah's Presence was so immediately manifested that the elders accepted it as a convincing proof of the reality of their commission. Then the people in turn received the assurance which they also needed, for the Spirit descended upon the Seventy, and they prophesied.

And here something strange and unexpected occurred. For some unexplained reason two of the Seventy had failed to appear outside the Tabernacle, and had remained behind in the camp. But they were not to lack the gift that had come to their brethren. They too prophesied. This phenomenon caused much excitement. A boy brought the news to Moses; and Joshua, ever jealous for his chief's authority, entreated Moses to prohibit the two from this function. His request met only with reproof, a reproof which reminds us of our Lord's words on a like occasion.

Moses thrust aside any such claim as Joshua would have made for him, he rejoiced in this manifestation of the Spirit, and desired that all

¹ Being a sermon preached in Salisbury Cathedral, Trinity Sunday, 1904, on the occasion of the general ordination of the Bishop of the diocese.

² Nu 11²⁶ (R.V.).